/270 cont./

and the children under 15 years of age certainly not exceeding ten, only two or three of them being younger. The physical type seems well preserved; the number of handsome and healthy individuals—especially among the men—were in the large majority (Pl. VII, A-B, A /see p. 45 /: Tõnkŏd'daᵕ, around 25 years old; 1.723 meters tall; horizontal cephalic index: 84.65). The diseases which rage in the region—yellow fever and smallpox—are those which eliminate rather than impair. Many natives bear traces of the last, however. A leper was living in the village. Along with a blind man, he represented the only infirmities.

Only one native, an escapee from the missions, spoke fluent Portuguese, which it seems he had formerly been able to read and write. Five or six understood it but had a vocabulary of only a few words at their disposal. The others did not know the language at all.

Structure of the Village

Kejara aldeia is divided into two exogamous phratries, named respectively Tugare and Čera. The meaning of these terms was never specifically stated to us; only once, in connection with clan Ki, which means tapir, it was mentioned to us that all the Čera are tapirs. Each of these phratries is divided into several clans (1)

1. The term yóbe, which we translate this way, means precisely "group of relatives."

or groups of clans, a list of which follows:

Tugare phratry:
Paiwe (Hedgehog) clan
Ārŏre (Catepillar) clan
Ewåguddu (Buriti) clan
Apibore clan.

Plate
VII

142
291
302

A

[301]

B

291

292
53
614

C

D

/See captions on next page./

1:Lévi-Strauss--45a E-5 (1936) 1936 SP8 Bororo SP8

Plate VII

Bororo Indians.

142
891
292
301
302
531
614

A. Male type.
B. A couple.
C. Penis band, everyday type.
D. Ceremonial penis band.

Plate X

142
292
302

764
535
292

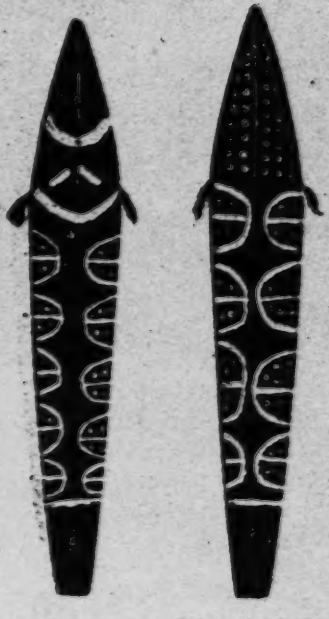
A

B

142
292
301
302
614

531
534
614

C



D

/See captions on next page./

1:Lévi-Strauss--48a E-5 (1936) 1936 SP8 Bororo SP8

Plate X

Social Organization of the Bororo Indians.

142
292
301
302
531
534
535
614
764

A. Two Bororo women in festival costumes.
B. The marid'do coming out.
C. "Čiba Čera" Indian in festival costume.
D. Bull-roarer of the "Bóro Čera" clan (two sides shown). Length: 106 cm.

2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

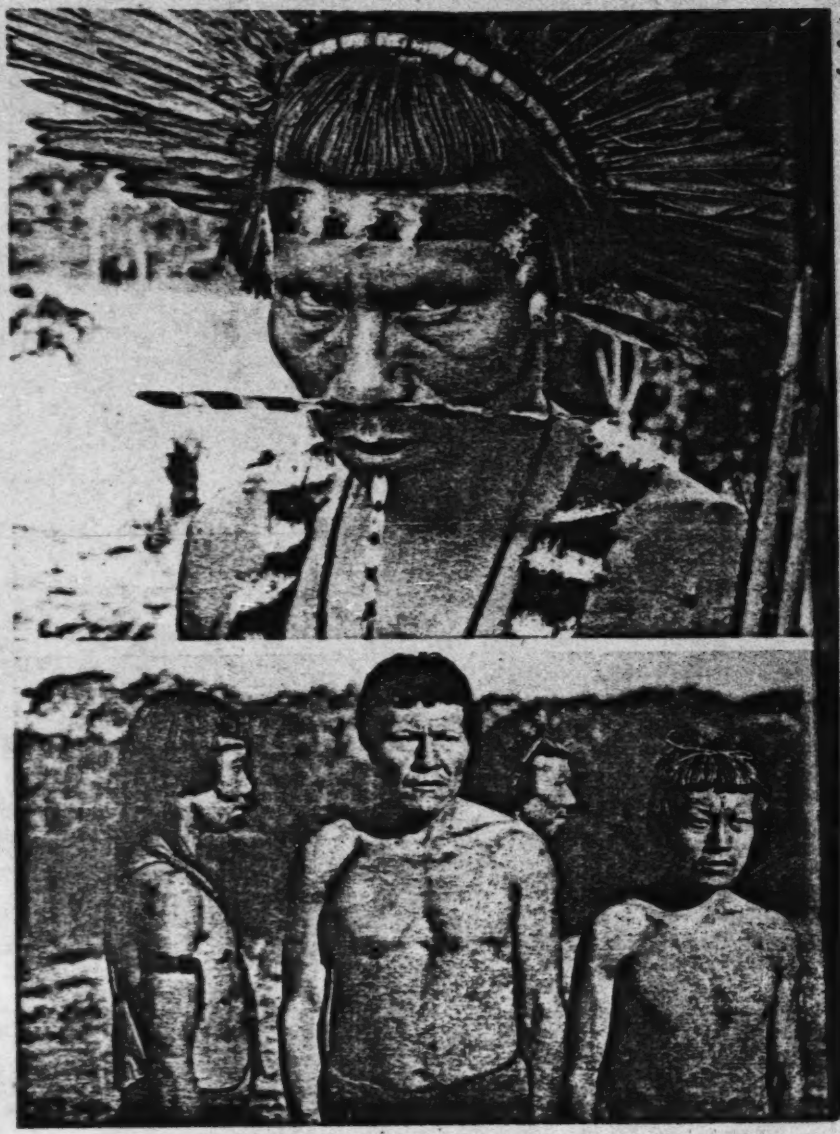
345
361
137

142
291
301
309

PLATE II.—Bororo village of Kejara. *Top:* Men's club in foreground. *Below:* Women in native dress.
(Courtesy Claude Lévi-Strauss.)

[P.432-C]

142
293
301

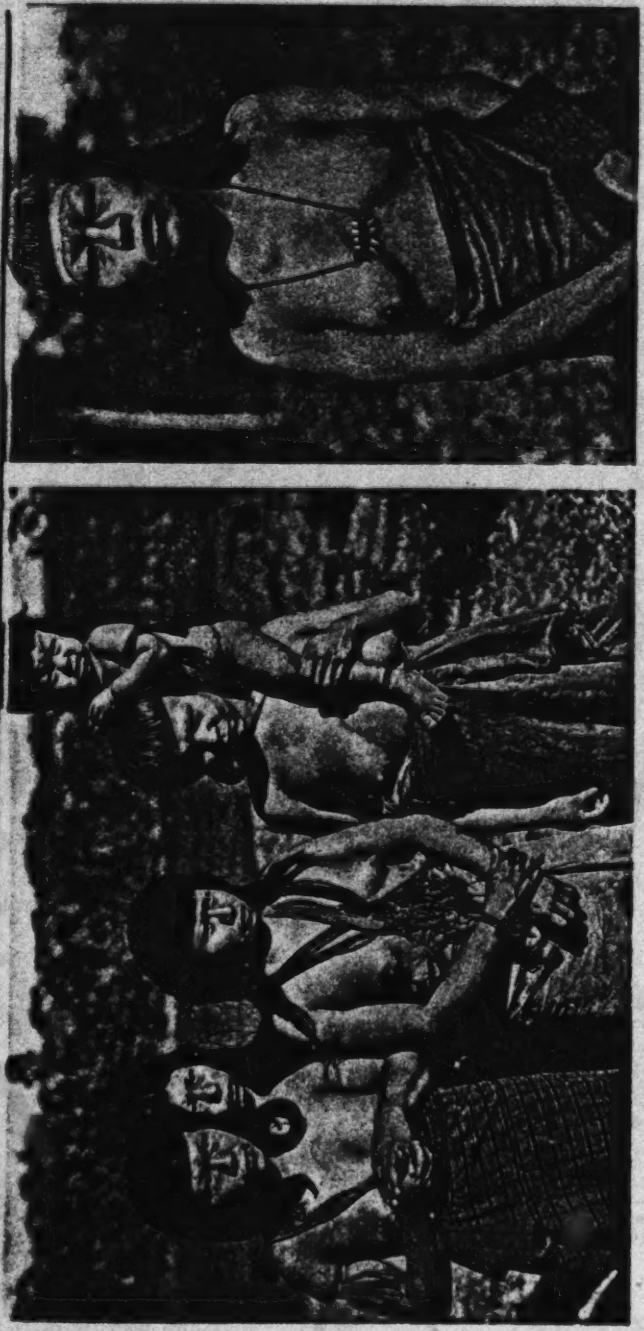


142
302

PLATE 90.—Bororo Indian types. *Top:* Man in festival dress, with feathers through nasal septum and ears and beads through lower lip. Village of Kejara. (Courtesy Claude Lévi-Strauss.) *Above:* São Lourenço men. (Courtesy University Museum, Philadelphia.)

[P. 432 -H]

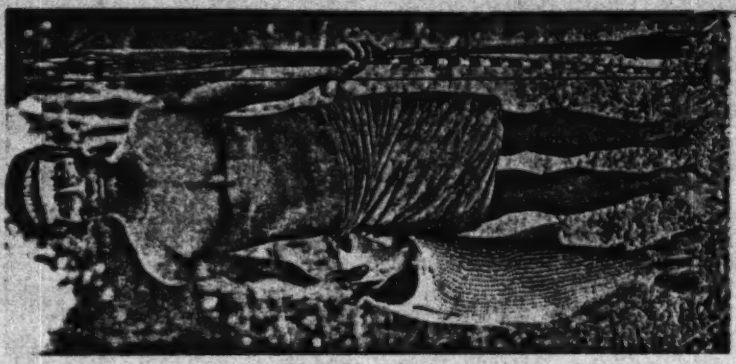
1442
291
301
302

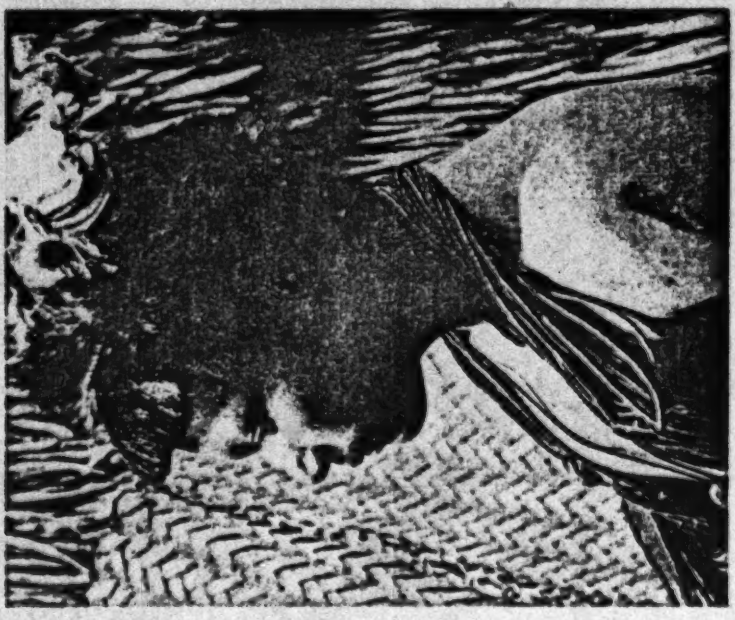


[P. 432 - I]

2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

142
302
291
411
226





142
301
302

[P. 432-J]

2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

142
392
516

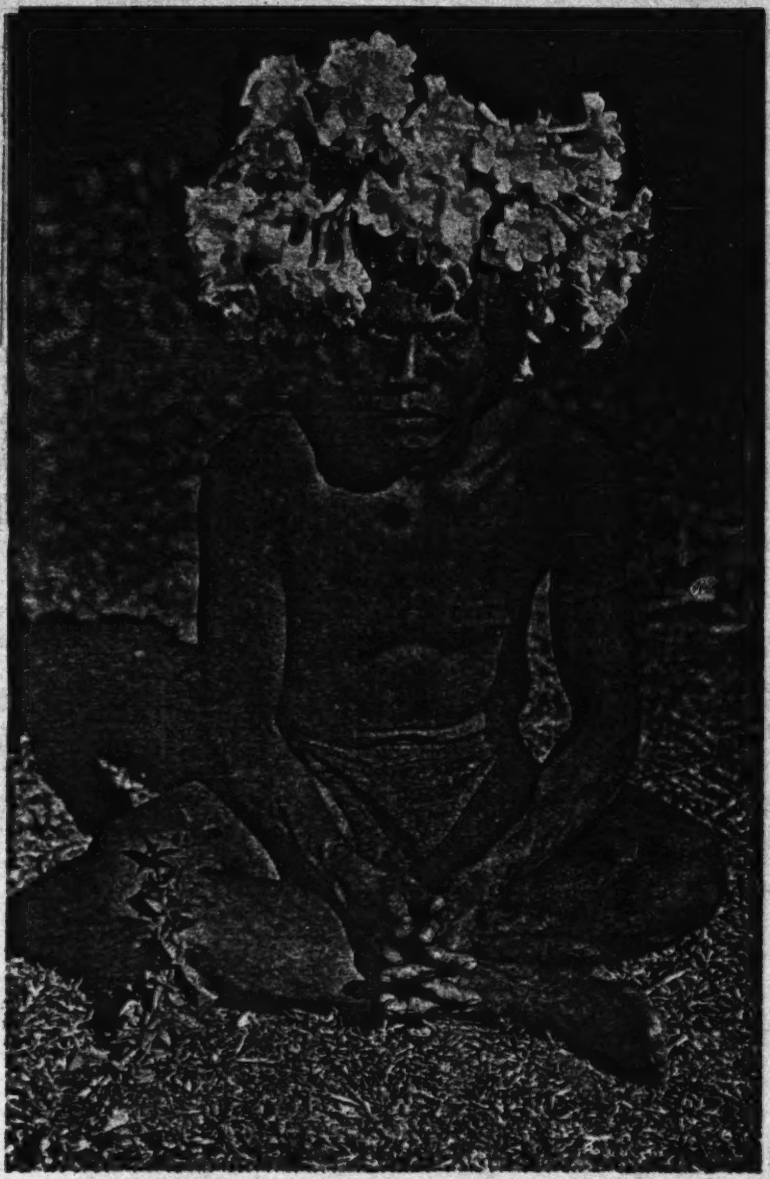


PLATE 52.—Bororo man. São Lourenço. (Courtesy University Museum, Philadelphia.)

2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

142
301
302

PLATE 94.—Portrait of young Bororo man. São Lourenço. (Courtesy David M. Newell.)

[P.432-L]

142
291
302
411

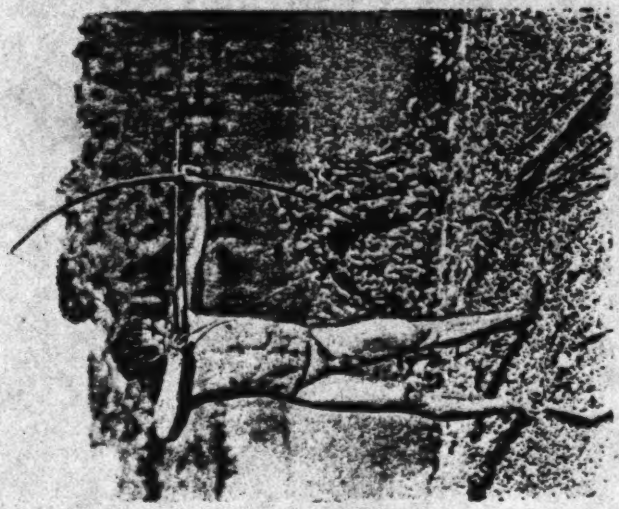


FIGURE 2. SÃO LOURENÇO BORORO DRAWING THE BOW

142
291
226
302
411
531

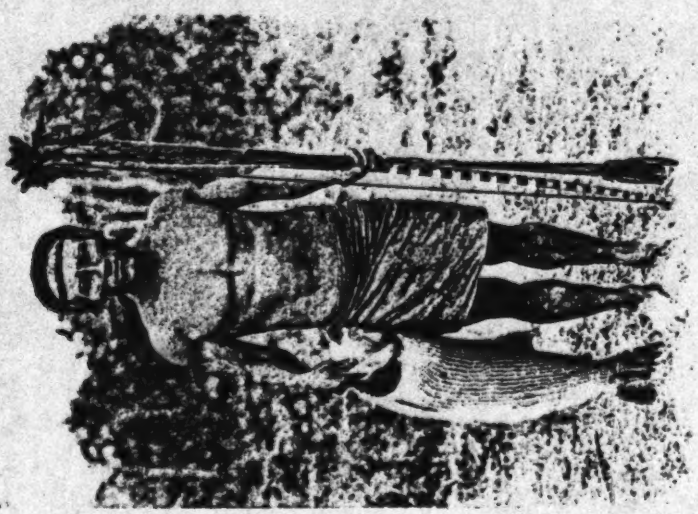


FIGURE 1. SÃO LOURENÇO BORORO WITH FISH HE SHOT

[P.105] [Plate V]

142
291
301
302

3:Petrullo E-5 (1931)1932 SP8 Bororo SP8

[P.108]

[Plate VII]

FIGURE 1. SÃo LOURENÇO BORORO WITH FACIAL PAINTING

FIGURE 2. SÃo LOURENÇO BORORO GIRL

3:Petrullo E-5 (1931)1932 SP8 Bororo SP8

142
301
302
304

FIGURE 2. SÃO LOURENÇO BORORO WITH A FLOWER LABRET

142
291
301
302

FIGURE 1. SÃO LOURENÇO BORORO GIRL

[P. III]

[Plate VII]

/116 cont./

000 previously in these missions.

161 162 The total number of the Bororo who live east of the Rio Paraguay does not reach 1,000, to the extent that it was possible for me to verify.

• 142 The Bororo are tall and athletic Indians; the men are at times, taller than 1.75 meters. Since the climate and the water on the Mato Grosso plateau are the best in the world, 261 the state of health is good. It is true that the Bororo, at times, damage it by their passionate geophagy. The earthen walls of the mission buildings in Meruri were crumbled in many places despite being renovated three times a year. Whoever found himself near these walls, be it man, woman, or child, would take a piece and eat it with pleasure.

177 178 It seems that the manner of nourishment imported by our civilization does not have a favorable effect either. Whereas 164 in former times even the elders still had all their teeth, today many young men and women have already lost a large part 262 of their set. The Bororo point out as the cause of this the [827] fact that in the old days they would take the drinks and foods lukewarm, whereas now they take them /117/ almost always very hot; and at times also the water is very cold. I was not able to verify the effect of our salt on the Bororo. In any case they have known it a brief time.

291 177 797 Although these Indians wear the clothing that the missions furnish them, the men often still wear, under the trousers, the penis cover made of oauassú /babassu/, and the women, under the skirt, the traditional garb of bark.

304 177 Many adults and also children still have the decorated pendants in the piereed lower lip and in the ear lobe. But those who still have the hole in the nasal septum, in which the clan of the Akario Bokodori Baaddageba puts its insignia 301 of arara feathers, are few. Head ornaments are still frequently worn by the men. Many adults and children wear pretty and narrow ribbons on the arms and cords on the chest and abdomen. 302 Painting the face is also still appreciated.

342

9: Eastern Bororo: houses of Indians of Meruri

142
177
302

10: Eastern Bororo: little family with the Padre Diretor /Director Priest/ in Meruri.

142
177
302

11. Eastern Bororo: little family with the Padre Director in Meruri

12. Eastern Bororo: married couple returning from hunting (Meruri)

142
231
291
302
482

5: Baldus--48 E-4,5 (1934-1935) 1937 SP8 Bororo SP8 Eastern Bororo

115
142
302

13. Eastern Bororo: Tiago Marques Aipobureu (Meruri)

115
142
302
411

14. Eastern Bororo: Tiago Marques Aipobureu returning from hunting (Meruri)

5: Baldus--49 E-4, 5 (1934-1935) 1937 SP8 Bororo SP8
Eastern Bororo

142
302

16. Eastern Bororo: old hunter (Meruri)

17. Eastern Bororo: lads in Meruri

S: Baldus--50 E-4, 5 (1934-1935) 1937 SP8 Bororo SP8 Eastern Bororo

18. Eastern Bororo: mother admiring her son (Sangradouro)

142 •
301
302

19. Eastern Bororo: Mario Bokodori Kudde, one of the bravest hunters of ounces; Alaysa Aroia Chereudda, girl 17 years old, of lively and critical spirit, who knows how to read and write perfectly; and the son of the married couple (Sangradouro)

142
302

20. Eastern Bororo: Alaysa Aroia Chereudda with her son (Sangradouro)

142
301
302

21. Eastern Bororo: Mario Bokodori Kudde with the metal earring of the clan of the Aroia in his ear lobe (Sangradouro)

142
301
302
304

22. Eastern Bororo: Another appearance of Mario Bokodori Kudde (Bokodori is the name of his clan and means "tatu canastra"/ armadillo/; Kudde means "shout" (Sangradouro)

142 ●
301
302
304
551

23. Eastern Bororo: A smile by Mario Bokodori Kudde (Sangradouro)

142
301
302
304

5: Baldus--53 E-4, 5 (1934-1935) 1937 SP8 Bororo SP8
Eastern Bororo

142
302
115

24: Eastern Bororo: Roberto Ipureu, my interpreter in Tori-paru, and a little boy from the same aldeia.

762
622
302
142
532
516
291

Funerary Design painted on a Bororo chief symbolizes the giant armadillo.

6:Kozak C-5 (ca. 1954) 1963
SP8 Bororo SP8

142
302
251

LARGE CATCH is smoked and dried on split-ended sticks set up close to fire.

[p.40-A]

6:Kozdk C-5 (ca. 1954) 1963
SP8 Bororo SP8

[p. 40-ff]

AFTER BITING FISH, shaman passes it on to his wife, who also bites it. Only then can rest of Bororo eat. The rite is preceded by shaman's hypnotizing himself into a trance, during which he is "possessed" by *Bope*, a powerful spirit.

756
• 142
291
231
778
262
185

[474
787]

222
273

WOMAN scrapes wall in an acuri palm, above, after top has been chopped off. Sap seeps upward, and while it collects a leaf covers the cavity. When well is full, below, a woman draws off the sap by using a long reed tube as a pipette.

[1412
302
415]

[p. 41-B]

411
302
768
516
225
142

ORNATE BOW, decorated with feathers, is given to outstanding hunter by the relatives of deceased. Hunter must use bow to avenge death by killing jaguar.

6:Kontk C-5 (ca. 1954) 1963
SPS Bakoto SPS

[p. 42-A]

6:Kozdk C-5 (ca. 1954) 1963
SP8 Bororo SP8

WOODEN FLUTES, ornamented with bird down and feathers, figure prominently in the ceremonies, as do whistles, and rattles and trumpets made from gourds.

534
.142
302
237
764

[p. 43-a]

6:Konfik C-5 (ca. 1954) 1963
SP8 Baoro SP8

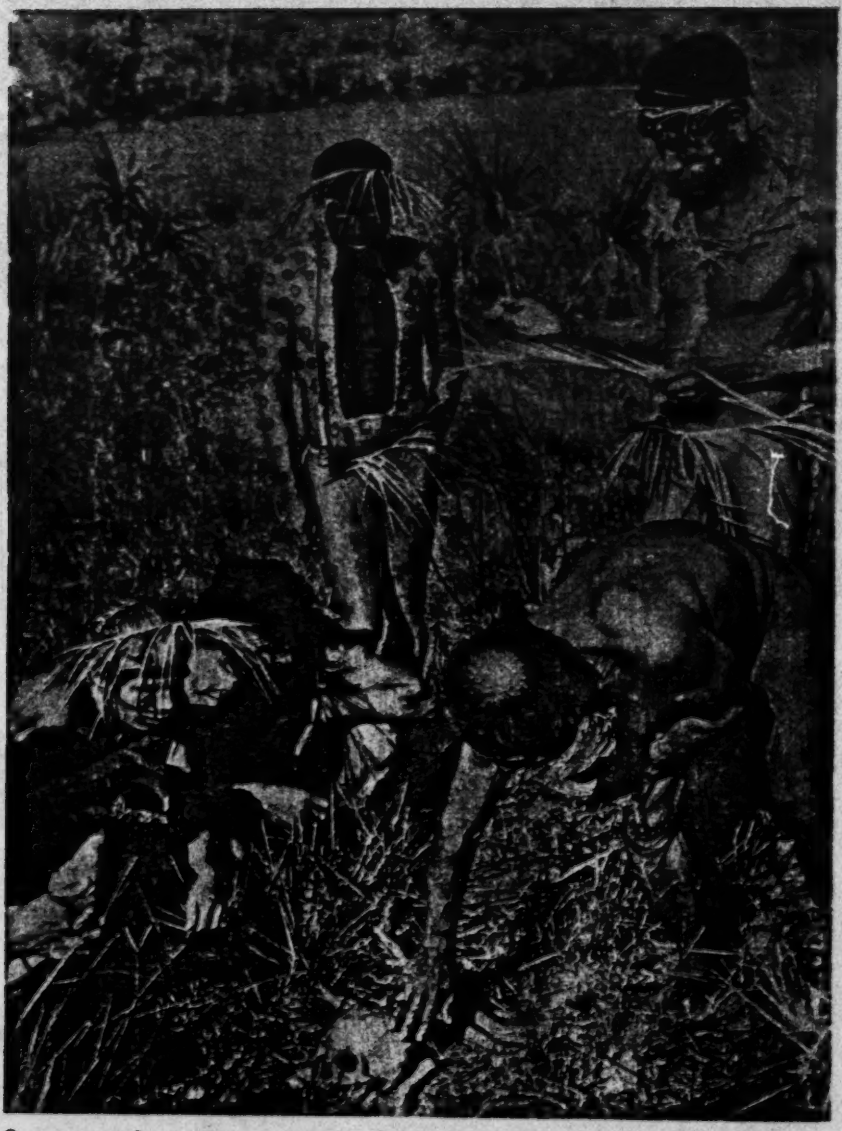
765
302
292
415
273
142

PALM SAP, which has been allowed to ferment slightly, refreshes a dancer who has temporarily dropped out of the ceremony. His headdress is palm frond.

[p. 45-B]

8:Konfk C-5 (ca. 1954) 1963
SP8 Bororo SP8

765
292
301
302
142
756
462



ONLY MEN take part in washing bones in swamp near village. Shaman touches skull in a kind of benediction before all bones are taken back to the plaza.

[p. 46-A]

765
331
.304
Se91
142

DURING DECORATING, women gash their skin and allow blood to drip on skull.

Notice cuts on arm of woman at right, whose hair is cropped as mourning sign.

6:Kozfk C-5 (ca. 1954) 1963
SP8 Baroto SP8

[p. 47-B]

7:Cook M-3 (1900-1901) 1907
SP8 Bororo SP8

On January 9, 1901, we reached the Rio Ponte de Pedra, about 45 miles north of its junction with the Rio São Lourenço, where the latter bends nearly westward. Senhor Antonio had recently thrown up here a simple palm-branch, stake-walled ranch, near an important village of the Bororó tribe on friendly terms. The place is called Ta-Dare-Mano Paro, "potato bank," or "place where tubers grow." 114

As soon as our arrival became known our ranch, scarcely more than an open shed, began to fill rapidly with our painted friends of all ages and sizes and of both sexes, who came to observe us and to see the marvelous things we had brought from our enchanted world. They pour in upon us regularly at the break of day and stay faithfully till the shadows of night begin to deepen; and though coming and going constantly, we always have our full complement. If we open one of our pack-mule trunks, our visitors are on the alert to handle whatever may strike their fancy. If we eat, every mouthful of food is closely scrutinized, and whatever we may do is observed with the closest attention. They recline on our boxes, sprawl on our tables, lean against the posts, squat on the ground, and hunch down around our pot as it boils, always leaving a patch of paint wherever they sit or lean. Some smoke, others lazily pick and eat the kernels from a roasted ear of corn, others nibble the white cheese-like heart of a diminutive palm that furnishes a considerable part of their food; the boys devour bits of fish roasted black, or shoot at a stick or a stump with their crude bows and arrows. Just outside the door men gossip, vacantly gazing, but never once toward the one they address, or they ask us a few questions in the limited language that we know in common. The women and children usually form an outer fringe to this group. Whenever there is prospect of obtaining beef our congregation is at once largely increased. They never steal anything that is distinctively ours, though they will take anything we have bought of them if they have an opportunity. 114 123 [276] [262] [685]

The long, straight, coarse black hair of both males and females hangs in a tangled mass about their shoulders, except above the forehead, where it is kept chopped off to form bangs. Nearly all the single young plaster these bangs with a sort of red putty made from the small yellowish-red fruit of the burity palm and fish oil, and the same paste is used to paint the entire body. Boys and girls who are esteemed by their parents also have the foretop arranged in this way, and a few of the latter who are regarded with special favor have it plaited with a layer of beautiful red feathers. Again, young men, as well as boys and girls, who are liked by their parents 302 [142] 302 593

7:Cook M-3 (1900-1901) 1907
SP8 Bororo SP8

When holes have been made in bits of roughly
321 shaped shells they are strung tightly together on a cord or rod, and
322a bit of grinding stone is rubbed up and down their edges till they are of equal size. A wide belt is made by placing two bamboo rods in the ground two feet or more apart and winding around them the thread that is to serve as warp, placing each thread close beside the preceding one. The woof is then worked with the fingers and a wooden blade.

222 Wild cotton is pulled out and rolled into thread by hand just as the
283 fiber of the palm is made into cord.

411 Bows and arrows are used in war, but they prefer to fight at close quarters with a club of heavy wood, shaped nearly like a baseball bat, about 3½ feet long. A smaller club is also used as club or sword.

852 The ceremony of naming baby boys is very interesting. Early in the morning the family and friends, with the little one coated and ornamented with feathers of crimson and white, accompanied by a priest, take up a position on the highest ground near the village. At
[304] sunrise, the priest pierces the lower lip of the embryo warrior with a long, sharp, bone-pointed instrument made for the occasion and decorated with many-colored feathers. At the same time he pronounces "Piadudu" or the name of some bird, animal, or object whose name the child is to bear. "Piadudu," softly repeat the family and friends, and thus "Piadudu," humming-bird, a favorite name, be-
551 comes the name of the child. They are very jealous of their names and will not make them known to any one not belonging to their tribe, always when asked responding "pardnko"—I do not know.

562 A woman is totally disfranchised and can scarcely consider herself a citizen. She is merely an adjunct to the man.

515 These savages, although so filthy in their habits, are sometimes quite sensitive to noxious odors, and we were sometimes much amused to see them rush about in disgust to escape some disagreeable odor.

501 They make no canoes, but are satisfied with small rafts sufficient to float their cocoanuts or mano down the river.

142 The Bororó are the tallest of any South American Indians I have seen. I do not remember one man under five feet seven inches, and they are sometimes six feet three or four inches tall. They are full faced, the nose well shaped and not large nor particularly flat, nor are the cheek bones especially prominent. Many of the children and some of the young men are quite handsome.

161 The tribe is supposed to number between five and ten thousand
114 souls. We visited eight villages and settlements.

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP2

Brazil.

301 from us, around their heads; while the boys tied them around their loins, allowing the flap to drop behind.

302 It is chiefly the young men that besmear themselves from head to foot with the yellowish-red grease, or paint, until they glisten in the sunshine, and also mass a red, putty-like material into their hair. Both sexes allow their coarse, black, horse-tail like hair to grow long and drop down in an ugly, tangled mass over their shoulders, except in front, where it is cut off, like "bangs." The young men also paint a black crescent over the forehead from cheek to cheek, or a complete circle, passing over the upper lip; and glue bright feather epaulets on their shoulders. The men pull out every hair [304] of their sparse beards and also of their eyebrows, which gives them a peculiar look; and occasionally pierce the nose and ears as well as the lower lip.

• 142 The Bororó are large, stoutly-built, powerful men. I do not remember having seen one less than five feet eight inches tall.

554 Social grades exist among these children of the forest just as among higher races, though much less complex and not so distinctly marked. They have, in a small, crude way, an "upper ten" and a "lower ten" thousand; "high caste" people and "outcasts"; "dudes," "belles," and "back numbers;" "big men," "first families," and "the masses."

301 177 We could not but be highly amused at times because of the astonishing habiliments in which these big, overgrown children occasionally appeared. Any garment secured from us was always regarded purely as an ornament, and not in any sense as a necessary article of covering, unless to protect themselves at times from the cold, or from insects. Neither did they have any knowledge of the civilized world's mandates as to the manner in which these articles should be worn. One day, my companion gave a pair of white drawers and a white vest to a dignified old captain who already possessed a black shirt and hat. Shortly thereafter, he appeared wearing all these articles as a morning dress, and these *only*. In the afternoon, he visited us again, wearing the vest and hat, *only*, as

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

853 children climb the mother's leg to nurse. She does not appear to take any more notice of her child at such times than does a 162 mother goat her kid. Bororó families are small. I did not see a mother with more than three children. The *mêdo* are usually 593 faithful to their wives; that is, they seldom desert them, especially if they have children. At rare intervals, one becomes 586 dissatisfied with his *arêda* and drives her from his hut, then leaving home himself, goes to reside in some other village of the tribe.

578 Fights between two *mêdo* are not uncommon, owing, nearly always, to one meddling with the *arêda* of the other. The fight is precipitated by the outraged husband, as he perhaps sits at work in his hut, beginning to express his opinion of the other *mêdo*, and to hurl at him offensive epithets. The other *mêdo*, sitting in his hut at the opposite side of the cluster of huts, responds loudly with interest. As they become more and more enraged, they challenge each other to fight, prepare themselves and come out of their huts, and finally meet on the village playground; and every *mêdo*, *arêda*, and *naragêda*—child—in the local horde abandons at once every occupation and forms a circle around the combatants, for an event of this kind is considered the finest kind of sport and not to be missed on any account. This is a go-as-you-please encounter; there are no rules, except that the dualists do not use deadly weapons. So they roll and tumble, and kick, and punch, and bite, and scratch one another, having the poisonous spine of the fish called sting-ray, armed to their little fingers, and bellow and roar continually, like fiends. Their powers of endurance are marvelous, and the combat often continues many hours. Finally, one is vanquished, and he leaves the village and the *arêda* in question to the victor, and takes up his residence in a distant village of [674] the tribe. The Bororó rarely murder one another.

142 The Bororó women are nearly as large and scarcely less 147 muscular than the men, and can carry heavy loads great distances, having been inured to this from childhood. When a 484 family moves from one village to another, or goes forth on a 482 two or three months' hunting and fishing expedition during the 462

2: Steinen--i E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Bororo SP8

142
237
292
301
554

Bororó chief.

/448 cont./

291 native straw cuff; as soon as they were outside the walls of the city
177 they took everything off, packed up the finery, and merely kept their green cards around their necks for a few more days as a memento of the conversion.

142 They were tall, sturdy chaps, striking on account of thick forehead bulges, without eyebrows and lashes. They were de-
199 lighted with the sights of Cuyabá, where they were spoiled like children, except that they were given alcohol instead of sweets.
[192] They were particularly delighted with Wilhelm's opera hat; they greeted the snapping sound with a bear-growl hu hú of laughter and slapped Wilhelm on the shoulder in appreciation.
[262] When they were in the house with us they always wanted to drink or to eat "mandioca" or "tapira," which meant beef and not tapir, or to sleep or comb their hair. They found friends everywhere, and when they stood with us at the house door every passing Negress would nod to them sociably: "Ah, the compadres! How are you, compadre? Está bom, compadre."

114 On 14 March 1888 we set out to visit Thereza Christina, but we were obliged to forgo visiting Izabel. Duarte was staying longer in Cuyabá and wanted to join us later. The Bakaïrí Antonio and the two comrades /Kameraden here means peons/, Carlos and Peter, accompanied us. The mules were once again in such good condition that we were able to use the best ones as riding animals.

122 Our first destination, the old military colony, lies 16°32', 6
[131] south latitude and 0°59', 9 east of Cuyabá on the right bank of the S. Lourenço, almost exactly /Pl. XXV appears here/
[133] /449/ southeast of Cuyabá. We were obliged to cross a few tributaries of the Rio Cuyabá, climb the chapada /plateau/, and, half-way there, on 18 March, reached the Fazenda S. José at an altitude of 555 meters above the plaza of the Cuyaban cathedral or matriz /mother church/. To the southwest of it, lower down, are the fazendas of Cupim and Palmeiras, which chiefly provide for the colonies. Beyond S. José the country is uninhabited; the small white farm, walled like a fortress, appears in deep solitude a depression between bare slopes covered

[Text Continues on P. 553]

/452 cont./

177
291 evening; several women, especially those who happened to be carrying on intimate relations with the gentlemen, were distinguished by shirts, jackets, and skirts in large floral prints, but the ones who were more or less clothed were only exceptions for both sexes. The men wore the hip cord and the straw cuff, the women a hip cord or a bark strip with bast band. Both sexes loved neck and chest ornaments. I shall discuss the details later. I gave Moguyokuri a choice piece that he heartily approved of: a brick-red Turkish, wide-sleeved woman's jacket embroidered with colorful arabesques, which had once been used in the Paint-Box masquerade at the Düsseldorf concert hall. In this elegant fancy-dress costume the ever happily smiling giant was a sight for the gods.

[123] →

[142] [302] ←

Fig. 126. Bororó girl.

"What shall we do?" complained Captain Serejo in the military colony. "When the large crowd embarked for Cuyabá, 430 suits were provided. Many more were added in Cuyabá. And when the Indians returned, there was nothing left of all that." First, because the merchants had furnished miserable trash, thin, badly woven material that they could not otherwise sell, then because the clothes were too tight and too short, the shirts did not even come together over the broad chests and the unmentionables ripped, but, finally, because the Bororó treated the gifts of civilization with terrible negligence. As soon as they felt inconvenienced, they would toss off the clothing; as soon as they needed a bag, for example, to carry away meat or fish, they would use their blankets and shirts. They wrapped their grease-smeared bodies

/454 cont./ Caldas, who, to his sorrow, saw that his
578 tent-mate who was also taking part had her breast scratched, forced the
[629] great chief /455/ Moguyokuri in; with tremendous calm the latter stepped into the noisy crowd and suddenly it was quiet. There was not a sound; his mighty arm shoved aside the three most dangerous women at once. Maria had definitely lost; she did not say a word and stood scowling, arms crossed, her bosom heaving violently, while a friend on her side smoothed her tousled hair. More disgruntled ones tried to unleash the storm once again, but the laughter of Corona won out;

142
301
302

Fig. 127. Bororó woman.

578 they dispersed, and the shrill old woman, at a triumphant trot, was led off by three women.

519 Shaking our heads, we turned our steps homeward toward our shack, but there, too, we were driven back by an infernal noise. The soldiers were dancing and singing in the moonlight with their mulattoes and Indian women; they were making music with harmonica, with fork and plate -- carnival everywhere!

[526] I went back to the men's house; two men were practicing wrestling. They grasped each other under the arms, bending far forward, and remained in this position for a long time, until one of them suddenly tried one leg, or rather his heel, to press in the knee-hollow of the other one and knock him over, but he was lifted up and lost,

/462 cont./

115 [123] [145] School. Let us now pause at a peaceful scene. The Bororó boys were my special friends. From them I learned the most important elements of the language; they were extremely wide awake, pert, somewhat like little Niggerboys /given in English/, and in physical and mental agility decidedly ahead of our civilized European youth. They were extraordinarily pleased with their teacher-role and were constantly urging me to write things down: "poyédye papéra," roughly "again on the paper."

● 142 291 301 302

Fig. 128. Bororó youths.

115 [193] I am indebted to them in particular for /463/ a knowledge of the pronominal prefixes for the body parts, which are different for each person, and soon their favorite sport was to declaim in their language, "my nose, your nose, his nose, our nose, your nose, their nose" in all sorts of variations. The little 115 153 scamp in the center in Figure 128 was especially intelligent. He was always hearing Bororó in our German. If the expression "papageienmässig" /Ger., "parrot-like"/ was used, there immediately came the exclamation: "papagaíma" = "we are bathing." One evening when Ehrenreich was addressing the moon in the words of Doctor Faust and came to the passage,

2: Steinen--575ED-5 (1884, 1887-1888) 1894 SP7 Bacairí
Bororo SP8

Plate XXVI

142
302

Bororó.

/470 cont./

141 Hand length. A. Absolute.

19 men: max. 19.2, min. 16.1, av. 17.8.
6 women: max. 17.4, min. 16.0, av. 16.6.

B. Body height = 100.

19 men: max. 11.1, min. 9.5, av. 10.4.
6 women: max. 11.3, min. 9.8, av. 10.4.

C. Arm length = 100.

20 men: max. 24.2, min. 19.3, av. 22.1.
6 women: max. 24.3, min. 21.7, av. 23.2.

Length-breadth index of hand. Hand length = 100.

18 men: max. 50.3, min. 41.6, av. 45.1.
5 women: max. 46.9, min. 41.2, av. 44.3.

Trochanter height. Body height = 100.

20 men: max. 53.6, min. 48.4, av. 51.1.
6 women: max. 55.6, min. 49.4, av. 52.1.

Foot length. A. Absolute.

20 men: max. 28.3, min. 24.0, av. 26.6.
6 women: max. 25.5, min. 23.1, av. 24.0.

B. Body height = 100.

20 men: max. 16.4, min. 14.1, av. 15.3.
6 women: max. 15.2, min. 14.6, av. 14.9.

Length-breadth index of foot. Foot length = 100.

20 men: max. 43.3, min. 30.8, av. 37.5.
6 women: max. 38.9, min. 36.1, av. 37.5.

Foot height. Trochanter height = 100.

17 men: max. 9.1, min. 7.1, av. 7.6.
5 women: max. 7.9, min. 6.8, av. 7.4.

142 The skin has a pronounced loam color, but all shades occurred, from light, yellowish (cheek) to dark, almost purplish (chest). In general the best match was Radde 33 m; forehead somewhat more reddish, even (the cheek likewise) ascertained at 33 n and 33 o.

/470 cont./

164 Some individuals showed a skin affection, which was most prominent in the case of Moguyokuri's wife. Here only the face, the hypogastrium from the navel downwards where the skin was covered, and the back of the foot were free; /471/ otherwise the epidermis was covered with scaly ridges in concentric coils, circles, ellipses, roughly comparable to the markings of polished agate.

142 Hair black and as often stiff and straight as wavy, less often -- in two of the 20 men -- curly. Beard hair, where not plucked, sparse on the chin and upper lip.

Head generally high, usually wide, often round. Ridge at the back of the head strongly developed. Forehead low, among the men more often sloping, among the women more often straight, only exceptionally high and arched, often covered with hair. Pronounced ridges, especially among the men, are a conspicuous characteristic. Face generally high and wide, seldom high and narrow, usually oval, seldom round, in exceptional cases square. Cheek bones prominent.

Iris dark coffee-brown, in exceptional cases light brown. Eyes far apart. Eyelid opening often slanting, but in the majority of cases horizontal, generally low, almond-shaped, in exceptional cases slit. Ear lobes small or very small, more than once joined on. Nose: root more often wide than narrow, more often depressed than projecting, bridge generally wide, usually straight or slightly arched, more than once even saddle-shaped, alae wide, occasionally roof-shaped, and among the men powerful, among the women delicate, tip moderately blunt, openings turned forward, round. Lips full, curved, protruding. Teeth, even, large, opaque, generally yellowish, but not infrequently white, often greatly and as much as half chewed down. Prognathism moderate; chin seldom receding.

Breasts of the women who have given birth, pendulous with large areola. Genitals of the men small. The praeputium was artificially lengthened by manipulations with the cuff.

141 Hands and feet relatively small; short index finger. Circumference of the thigh, measured on a man with a body height of 173.0, 50 centimeters; of the calves, 35 centimeters. Longest

2: Steinen--588 E1 D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Bororo SP8

142
237
291
301

Bororó with feathers pasted on.

2: Steinen--589 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Bororo SP8

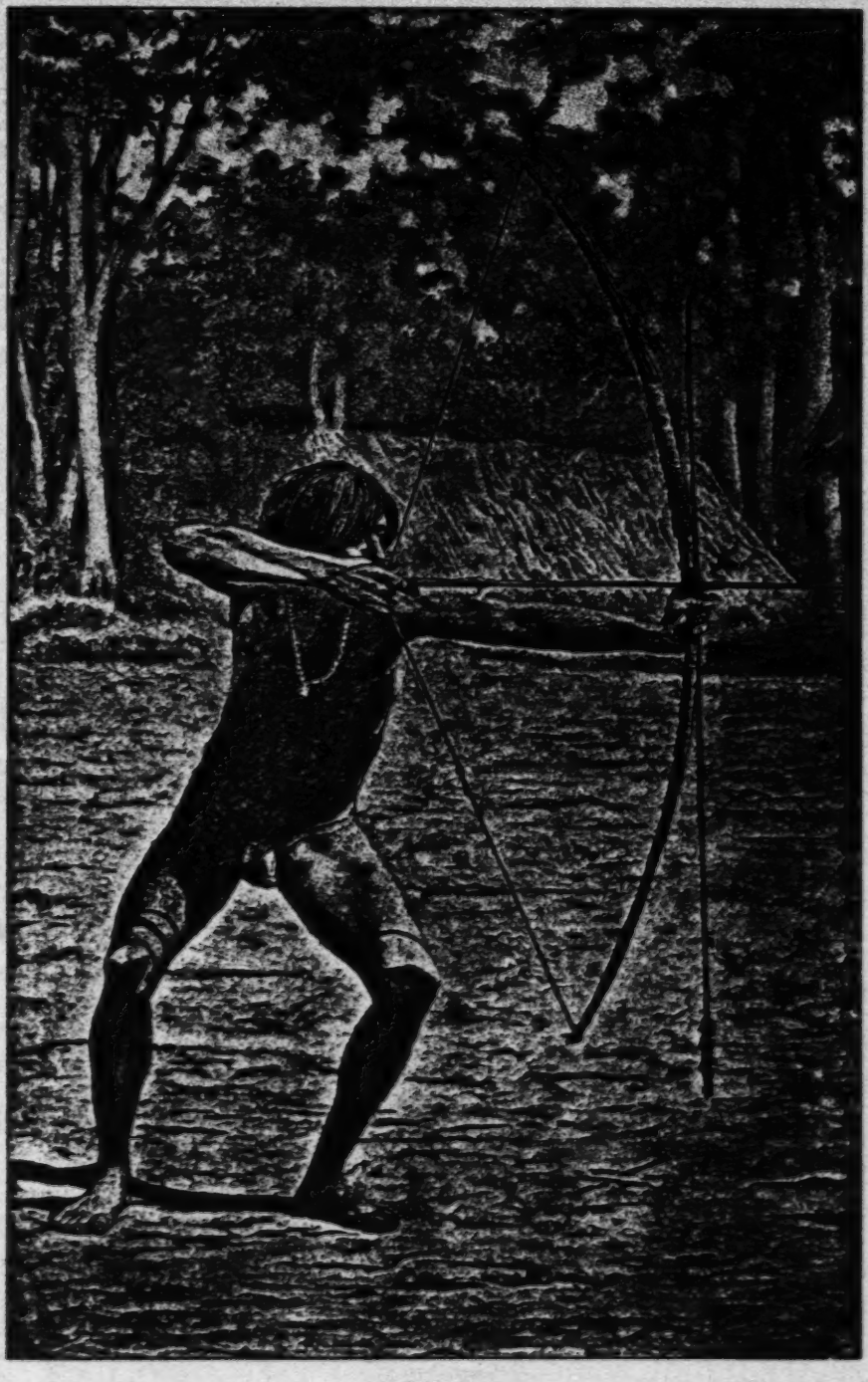
●142
291
301
302

Fig. 129. Mother and daughter. Bororó.

2: Steinen--600 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Bororo SP8

Plate XXVIII

142
291
411



Bororó shooting.

/487 cont./

321 by breaking up a shell and /488/ polishing the edges of the pieces on stone. In this way they bored through teeth and squeezed those that were small in an oaussú nut, several beside one another, so that they would not slip. Also peculiar was their method of making beads out of the carapace of the armadillo. It represents an arched shield made up of numerous small polygons; on the inner side of each polygon there is a natural pin-point depression: the twirl-borer was placed in this, and only after the entire shield was thus evenly perforated like a sieve, was it broken up into the individual small plates, which were strung in a row and polished round.

Fig. 141. Bororó woman with breast strings and arm bands.

285 [765] → [142] [301] [302] ←

Basket-bags into which the bones were packed at the ceremony for the dead, square fire-fans which were also used as plates or were tied on a handle like small flags in order to be used to ward off mosquitoes, and the large sleeping mats made of the oaussú palm leaf (two meters long, 90 centi-[462] meters wide) were plaited. The pouch-shaped carrying baskets apparently were plaited by the women.

283 [462] The men spun. The men's house a spinning room! I confess it gave me an adventurous feeling when I saw for the first time one of these hunters loosening flocks of cotton by jerking them on a bowstring. They spun cotton and the hair of their dead, but in a manner different from that of the women on the Kulisehu. The spindle whorl, four to four and a half centimeters in diameter, was a disk of shell or clay and sat on the upper fourth of the little stick stuck through it. While the left hand held the drawn-out

4: Oberg E-5 (1949)1953
SP17 Nambicuara
Bororo Sp8

THE PEOPLE AND THEIR HABITAT

131 The Umotina, who call themselves the Balorié, are settled today in the Indian Post of Fraterni-
[101] dade Indígena near Barra do Bugre on the Paraguay River west of Cuiabá. Before coming to the Post they occupied a village at Tira Santida just
[197 below Tres Barras. The Umotina, who today
161] number about 65, are related linguistically to the
184] Bororo who live directly to the east of them. In two respects, at least, they differ sharply from
●142 their neighbors—they have a pure Hawaiian-type kinship system and are pronouncedly dolichocephalic. The local Brazilians call them the Barbados, owing to their beardedness.

361 In the old days the village (*mukímo*) was built
621 on the bank of a river and consisted of two rows of
342 houses separated by a narrow plaza. The house (*ishípá*) was rectangular with a gabled roof coming down to the ground, the whole being covered with pacova palm fronds except the two ends which were left open. This house type is the same as that formerly found among the Guató who live to the south of the Umotina. Each family had its own house, the occupants sleeping on mats spread on
[374] the ground. The husband kept a fire going all night not only for warmth but also to drive away the mosquitoes.

291 In the past men wore no clothes but after puberty used a penis sheath (*bakyotókwa*) made from a buritĭ palm leaf. The foreskin was pulled
[834] over the glans, and the leaf was wound around it and fastened with twine, the purpose being to hide the end of the penis from the women. Men
302 wore their hair long, tied in a knot at the back of their heads, and allowed their beards to grow; but eyebrows, eyelashes, and pubic hair
[304] were plucked out. The lobes of the ears and the lower lip were pierced. Women, on the other hand, cut their hair short, and plucked out their eyebrows and eyelashes but not their pubic hair.
291 Women wore a knee-length skirt (*imetá*) made
304 from woven cotton. Like the men, the women had their ear lobes pierced.

[p. 106 (B)]

4: Oberg E-5 (1949)1953 Bororo SP8
SP17 Nambicuara
Brazilian Indians SL4
Br
141
144

It is curious that the Umotina series is metrically so different from Ehrenreich's São Lourenço Bororo. The former are considerably shorter-statured,[3] longer- and higher-headed, and absolutely and relatively narrower-faced. In these respects, the Umotina are much closer to the Carajá. Yet Oberg noted that the Umotina were lighter in skin color than the tribes north of the Planalto do Matogrosense, while Ehrenreich (1897, p. 79) considered the Carajá the darkest Indians he saw. Because of this and the following description by Oberg, I am hesitant to link the Umotina with people like the Carajá.

• Bo
Br
141
•142

Oberg describes some of the Umotina as having flat Mongoloid faces combined with long heads. These long heads have prominent bun-shaped occiputa; narrow, sloping, pyramidal-shaped foreheads with no frontal bosses; and heavy brow-ridges. The position of glabella relative to nasion was higher than in the other groups he investigated. The upper integumental lip was long. Pronouncedly shovel-shaped incisors were not found. The Mongoloid fold of the eye was absent in some, pronounced in others (pls. 9, *a*, *d*; 10, *b*, *c*). Eye color was dark brown, but lacked the brightness noted in the Nambicuara and Caduveo (p. 85). Wavy hair was common, according to Oberg, but does not appear evident in the photographs (pls. 9, 10). Gray hair was observed only among the old women. Men past middle age showed a tendency for baldness, with recession of the hairline, and thinning of the frontal and temporal hair. Like the neighboring Guató, the old Umotina men had thin but not straggly beards. For this reason the Umotina have been long referred to as "Barbados" by neo-Brazilians.

These descriptions and the metric data suggest considerable physical variability within the Bororo group. Determination of the actual extent of this variability must await further studies.

SUMMARY

Br
141
144

While the Upper Xingú tribes under consideration and the Paressí may have had differing racial origins, the physical data collected over the past 50 years suggest that they now form a racial unit. Possibly the Iranxe could be added to this

[3] That the São Lourenço Bororo are not a selectedly tall series is suggested by Colbacchini's (1942, p. 142) higher mean stature of 175.6 cm. for an Eastern Bororo group.

[p. 134 (A)]

4: Oberg E-5 (1949)1953 Bororo Sp8
SP17 Nambicuara SP17
Br Brazilian Indians SL4
141 unit, if there were more information concerning
144 them. Largely because Ehrenreich (p. 132) considered the Trumai a people apart, I have hesitated to include them with their Upper Xingú neighbors. The racial unit proposed here seems to fit best as part of Von Eickstedt's Brasilide or Imbelloni's Amazónido groups. It is characterized by short stature and, in the Upper Xingú Basin at least, by an unusually heavy thorax and very muscular upper arms in contrast to less well-developed legs (Ehrenreich, 1897, p. 100). Head form verges on brachycephaly, and vault heights appear rather low for American Indians. Rather narrow faces predominate, and the nose seems medium-narrow, with a straight or convex bridge. Information on unexposed skin color is not available, but chances are that the Upper Xingú Basin people are rather lightly pigmented. Hair form is straight to low waved, with some curly hair, particularly among the Bacairí (Ehrenreich, 1897, p. 81). Bacairí men, however, are said to sometimes use wooden hair curlers (Lévi-Strauss, 1948, p. 327). Face and body hair are said to be sparse (p. 15).

N The Nambicuara stand apart from the Upper
142 Xingú Basin people in being longer-headed and
144 possibly higher-vaulted, shorter-faced, and narrower-nosed. They are also perceptibly darker in skin color. There is a good chance that the Nambicuara represent a remnant of an old South American racial strain, possibly linking with Lagoa Santa.

Bo In their greater stature and more rugged bodies
● 142 and faces, the Umotina, along with other Bororo
144 subtribes, are strikingly different from the more gracile Upper Xingú tribes and the Nambicuara. The Umotina are metrically much closer to the Carajá of the Araguaia River than they are to the São Lourenço Bororo. If the Umotina measurements are no more than slightly influenced by neo-Brazilian admixture, a greater physical variability exists among the Bororo than hitherto has been recognized. Whether the concept of the Pámpido race is sufficiently elastic to include the Umotina is a question best decided by Imbelloni and his coworkers.

Br Viewed from a geographic standpoint (see
144 map 3), the physical anthropology of the Upper Xingú Basin tribes, the Nambicuara and the Bororo fall into an understandable pattern. The

[p. 134 (B)]

●142

[301]

[p. 136 (L)]

Bororo Sp8

●142

[p. 136 (M)]

[pp. 136 (N) + 136 (O) are blank]